

J. DeFoe, Daniel

CHEL II, 503

A

Friendly Epistle

By Way of

REPROOF

From one of the PEOPLE called

QUAKERS,

TO

THOMAS BRADBURY,

A Dealer in many WORDS.

THE FOURTH EDITION.

LONDON:

Printed and Sold by S. KEIMER, at the
Printing-Press in Paster-Noster-Row: 1719:

(Price Six Pence.)

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has justly deſerv'd that he ſhould have new names to
be ſet upon him. **A**

Friendly Epistle

By Way of

REPROOF

From one of the PEOPLE called

QUAKERS,

TO

Thomas Bradbury, &c.

Friend *Thomas Bradbury,*

✻ ✻ ✻ ✻ ✻ ✻ Have deemed thee ſundry
✻ **I** ✻ ✻ ✻ ✻ ✻ Times to be worthy of Re-
✻ ✻ ✻ ✻ ✻ buke; nevertheless I have for-
✻ ✻ ✻ ✻ ✻ born to ſpeak unto thee pub-
✻ ✻ ✻ ✻ ✻ lickly, deſiring rather that
thou ſhouldeſt Reform thoſe Things where-
in thou haſt done fooliſhly. In Times paſt
thou

thou wer't called a Preacher of Righteousness, and many of the People flocked unto thee, being delighted with thy Words : Howbeit, *Thomas*, thy deficiency was even then known to many : But when the Wrath of Men waxed hot against each other, and the Love of Brethren began openly to decay, Friends hoped thou wouldest have shewn thy self the true Disciple of him, who left thee both his Pattern and Precept for thy Guidance in the right Way, wherein if thou had'st walk'd carefully, thou should'st have obtain'd the Name, and perchance the Blessing annexed in the Word, unto the *Peace-maker*.

But contrary-wise, thou hast taken part with Evil-doers, and hast been busie in the Antichristian ungodly Work of Strife : Thou hast fallen upon the Innocent, with Words of Bitterness, engendring Malice and Envy, whereby thou hast been the Occasion of much Evil-doing, and hast brought forth Wrath among thy Brethren.

NAY, *Thomas*, for in this thou hast done foolishly, and forasmuch as thou oughtest to be Rebuked, I shall speak plain Words unto thee, wherewith thou shalt not be able to contend, seeing Truth shall be contained therein, and seeing thou hast grieved me sorely in this that thou hast done ; the Evil whereof I am dubious whether thou understandest it or not.

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There are, who sow Contention among Brethren, but their End is Foolishness. I fear, *Thomas*, that thou hast been of this Number; for I find among thy publick Works, that thou hast preached, That Men should take Arms, and fight against one another, because of Tyrants. It seemeth that thou had'st not any just Reason to preach such Things among thy People; forasmuch as the Queen, under whom thou then livest, was not deemed worthy of the Name of a Tyrant; neither do I understand, that thou or thy People were any way oppressed by Her, or that thou did'st alledge any act of Tyranny to be committed by Her at that Time: But on the contrary, Thou, and also thy People, were at full Liberty, if so, it had seemed good unto thee to have lived under her *peaceable and quiet Lives in all Godliness and Honesty*. So that, PLAINLY, *Thomas*, Thou had'st no just Reason to proceed in this thy Preaching, wherein thou excitest thy Hearers to make War, and givest occasion to Men to speak hard Words of thee, as that thou wast a Preacher of Sedition, an Incendiary, and one that moved to Wrath and to shedding of Blood. Nay, *Thomas*, but these Things are not of good Report, neither are they found to be agreeable to the Character given in the Word, to such as thou sayest thou art. Thou art Com-
manded

manded to be *sober*, and not a *Brawler*, & thou plainly settest forth thyself to be.

I find likewise, that sithence thou couldst not bring thy Purpose to pass in the Days of the Reign of the said Queen, and that rather by the shortness of the Continuance of that Ruler, thou could'st not prevail to cause the People to fight, and to shed Blood, thou hast continued thy evil Design in the Days of the King, and bearest thy Testimony loudly for shedding of Blood, by the way which thou callest Justice, pointing out unto the Rulers of the People such Persons as thou bearest an evil Mind towards, without Cause; and it seemeth, that not in thy *Preaching-Bench* only, but in thy Communication with angry Men, thou art found animating them unto Wrath, and unto that Wickedness which is forbidden by the Lord; and which, albeit that thou thinkest meet to call Justice, Men think otherwise thereof, and that it deserveth no other Name than that of *Revenge*.

Thomas, Thomas, I warn thee, deal no more in these Things; there is, to whom Vengeance belongeth, and who hath forbidden thee and me to intermeddle therewith. Moreover, I Counsel thee to advise with the Writers of ancient Times, wherein thou may'st learn, that Execution of Justice is the most difficult Thing in which the
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Sons of Men are at all Concerned, and that Men are not able at all Times to know what is Justice, or how the same should be distributed unto each other, forasmuch as that often seemeth to be Just in the Eyes of Men, which is Oppression and Injurious in the Sight of God. And thou well knowest, that such is the Iniquity of the Days wherein we live, that oftentimes, what is called Justice in one Day, is called Tyranny and Oppression in another Day; and Men, *especially, Thomas, Preaching-Men, as thou art*, ought much rather to move their People and their Brethren, to forbear and forgive one another, than to move and excite them to Severities, and to executing Revenge upon one another, least the Day come, when that which they call Justice, may be doomed Injustice, as I told thee but now.

Thou art not ignorant, *Thomas*, that many Years ago, on the Thirtieth Day of the First Month, the same in which I write unto thee, some of thy People, *Preachers as thou art*, used the same Speech, and excited the People of this Land to Blood, even to Murther, and that of their Rightful Ruler and KING; and thou art not Ignorant, that in doing thereof, they made use of the same Words which thou lettest fall lately in one of thy Tavern Assemblies, wherein thou art too frequent; *to wit*, of

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doing JUSTICE : I have heard, *Thomas*, and I suppose that thou thyself hast heard also, that many Preachers in those Days, excited the People to cry in a Tumultuous and unseemly manner, for *Justice, Justice* ; the same Voice which is heard from thee at this Time ; And how knowest thou, O Man, that the Voices which only call for *Justice* at this time, may not encourage those to whom they cry, to do what is not Just, and to shed Innocent Blood, as it was in that Day ? Verily, *Thomas*, I fear thou knowest not what thou art employ'd about ; when ungodly Men, and Men of no Principles, for *such are among the People*, take upon themselves the Executing their own Revenge, under the specious assumed Colour of doing Justice upon Offenders ; *knowest thou* where such Men will stop ? And having Power to interpret Laws, or strain and extend the Ordinances of the Land to their own Purposes, knowest thou what they will call Law ! And what Justice ? What Right, and what Wrong ? Knowest thou not, that *the Wrath of Men worketh not the Righteousness of God* ; and that these Things tend unto Blood, forasmuch as ye *know not what Spirit ye are of* ? These Things are well worthy of thy Consideration, and that before it be too late ; for Rashness and Zeal without Knowledge, are not in Matters of Blood, as they are in other

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ther Things: They cannot retrieve by Repentance, the Mischief which they bring to pass in the Land, neither can they make Reparation for Blood, when it is like Water *spilt upon the Ground, and cannot be gathered up.* I Counsel thee therefore, that thou forbear to excite thy Sons of *Belial* to do wickedly; but rather that thou preach to them that they REPENT, *for the Kingdom of Heaven is at Hand*; which I meekly advertise thee is the proper Duty of thy Employment, whereas the other is the Work of Darkness, and tendeth to Blood.

Thou wilt, *or it's much*, be provoked to Anger at my Words, and say, I am pleading for *Baal*; but thy own Ways shall reprove thee herein; for *know, O Man*, that I am of those Friends, who rejoice, in that it hath pleased the *King* to take unto him wise Counsellors, and hath not put his Trust in those who have deceived the People; likewise I desire, that the Evil Proceedings which endanger'd the King's Possessing the Crown, may be discover'd; and if it shall appear to the King, that any of the King's Worthies have laid a Confederacy, and have shaken Hands with *the Stranger*, that those their Evil Doings may be punish'd, therefore, forasmuch as *this is an Iniquity to be punish'd by the Judge*: And moreover, because those Men had affirmed before the whole Congregation, and

lifted up their Hands to the Lord, that they did freely and heartily Renounce the said *Stranger*, &c. and having therefore Lyed unto the Lord, they ought to be expelled the Society of the Faithful: But alas! *Thomas*, this will not serve thy Turn, nor satisfie the Thirst after Blood, which the People whom thou hast enflamed are distemper'd with; for ye are seeking after Evil Things, and striving to involve the Innocent in the Errors of the Guilty, that you may entitle them also unto like Punishment.

Likewise it seemeth to me, that thou and many of thy People, are Deceivers of your selves, in the Things wherein thou thus boldly intermedlest, and that the Thirst after Blood will appear the more Hainous in thee and them; for that passing by the more open and flagitious Crime of shaking Hands with the *Stranger*, and setting him, *whom the Lord hath rejected*, upon the Throne of the King, which I have told thee, deserves, that those who are guilty thereof, should *dye the Death*. I say, setting this aside, as a Thing whereof thou seemest to doubt, that thou shalt not bring Witnesses to prove them guilty; it seemeth that thou wouldest with Earnestness prevail upon thy People to call that Treason, whereof the People of the Land Rejoice and are exceeding glad; *to wit*, that an End is put to that
evil

evil Thing call'd War, and that the Nations of the Earth, and the Princes thereof, have joyn'd to make Peace. Whatever the mighty Men of Valour who drew Sword (and of whom their Enemies say, that they delighted in Blood,) may say of this Thing, yet surely thou, who art a Preacher, should'st not be sorrowful that the Nations are in Peace, much less should'st thou joyn with those, who say, That this Peace is not of the Lord; thou oughtest to know, *Thomas*, that this Peace could not have been obtain'd, if the Lord had not inclin'd the Heart of the Queen to make it, to whom he had, from Heaven, given the only lawful Power to do it; and if God, who has the Hearts of Kings in his Hands, so powerfully inclin'd the Heart of the Queen, as I have lately heard he did, even so much that Sleep went from her Eyes, as once from *Ahasuerus the King*, for the Salvation of the Lord's People of that Day; and that she could have no rest Night or Day, till she put an end to the Day of Blood and Desolation, which then overspread the Land. If this be a Truth, *Thomas*, and this Work was of God, I counsel thee to let it alone, lest haply thou be'st found to fight against God.

Albeit the Conditions whereon this Peace is obtain'd please thee not, yet if it pleas'd the Lord, that this Peace, and on these Conditions, should be made, Wilt thou shut
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thine Eyes and stop thine Ears against the Voice of supernatural Power, and falling on the Instruments only, deny thereby the Instrumentality of Providence, in a Work of such a mighty Nature? I advise thee to *beware* how thou behave in this Point, least it bring Shame to thee and to thy Friends; when peradventure ye shall fail also in the Evil ye have invented against innocent Persons, and the injur'd Men shall cry unto the Lord against the Oppression, which ye have design'd for them to ruin and oppress them, and he shall hear and save them out of your Hands; for be it known unto thee, *Thomas*, that all those who have been, and still are, Friends to the Peace, are not wicked Persons as thou speakest, neither have they betrayed the Land and the King; but there are among us, who believe that this Peace was of the Lord, and that the Instruments, whether those who had Evil Designs therein, or those who had not, supposing there were of both Kinds among them, were mov'd by supernatural Influences, to bring to pass what the Lord had before determin'd to be brought to pass, whether to the Good or to the Hurt of this our Land.

Beware then, that thou and the Men, whose Spirits thou hast moved to avenge themselves in this wicked Manner, do not judge unrighteous Judgment, and as wicked *Athalia*

lia, say Treason, Treason, when there was *no Treason,* and when Men were doing what the Lord and the Queen commanded them to do, and what the Queen also had a Right to command them to do; for without Controversy, thou must allow, that what thy Queen had lawful Power to Command, her Servants had lawful Right to perform, and therein to Obey her Voice.

I refrain from Words with thee, *Thomas,* concerning Things wherein we differ, *to wit,* the Unlawfulness of War in all Respects, of which I see, thou, who art among the Men of Blood in high Esteem, wouldest be vain in contending with me; but thou may'st contend in this with me, if thou thinkest it meet; that whether it be lawful to make Peace or not, was not question'd since the World began; no more can'st thou question, whether by the Laws of the People, the Queen had not a Legal Power to make Peace, without asking the Consent of any of the People of the Land.

Likewise, it will admit very little Controversy, albeit thou wilt endeavour to controvert it with me, whether the Queen having such an unquestion'd Right of making Peace, any of her Servants can be punished for their obeying the Voice of the Queen therein.

These Things thou art at Liberty, *Thomas,*

mas, to answer, if thou likest thereof, and to publish thy Answers in the Ears of the People; but *beware* thou deludest not the People with false Interpretations, and that thou slanderest none, neither takest upon thee Satan's Ways, *to wit*, of bringing a railing Accusation against thy Brethren, lest the Lord rebuke thee.

Having spoken these Things to thee in Meekness and Soberness, as well, *and even much more* for the Reproof of the Children of thy People, than thy own; I must admonish thee, *Thomas*, of thy Duty, wherein thou hast been deficient, and warn thee to be more faithful in the Discharge thereof; forasmuch as that the Iniquities of the Times call loudly upon thee, and upon all who fear the Lord, and are mov'd by the Spirit of Truth to bear Testimony against them, and *shew the House of Jacob their Sin*.

Thou hast assumed the Place of a publick Reprover of some, as well as thou wast also a publick Instructor of others; and particularly, *Thomas*, Thou hast been loud, and overmuch busy, in thy Exclamations against the Men of the Time who are now displac'd, and not only did'st reprove their Offences, but as Men say, search'd for Offences in their Behaviour, even where they could not be found: But it seemeth that thou thinkest, or wouldest that we should think,

think, that the Men of these Times, who are Exalted by the King, in the Room of those who have been Debased, are Men Blameless, and deserving no Rebuke; whether it be so in Truth, Yea, or Nay, thou and I must Commune a little. Verily, *Thomas*, it appeareth unto me, That the Iniquity of the People aboundeth, even of their Rulers, in a much greater Manner than it did in the Days wherein thou wer't aggrieved thereat; and therefore, I must enquire of thee, How it cometh to pass, That thou, *Watchman*, art silent, in the Day, when the Cry of our National Offences, like the Sin of *Sodom*, reacheth up to Heaven? Is it that thy Partiality is so great, as that it causeth thee to shut thy Eyes; and that being blinded by thy Respect of Persons, thou seest not the Flood of Wickedness which is breaking in upon the Land of thy Nativity? Or, Art thou afraid to discharge thy Duty, and speak plainly to Great Men? There was an *Elijah*, who durst say, even to the King, *Thou art he that troubleth Israel*. There was a *Nathan*, who durst say, even to the King, *Thou art the Man*: But, Thou, O Man, art silent, tho' the Persons concern'd are Meaner than the King.

What thinkest thou, *Thomas*, of the Piety, the Religion, the Godliness of the Men in Power? Are they, who are made under the King, Rulers of the People? Are they,

I say, Men fearing God, and *hating Covetousness*? Are they such as *seek the Prosperity of Zion*, and that *stand in the Gap*, when the Judgments of God threaten the Land for the Sin of the Inhabitants? Search thou the Characters of these Men; and if thou darest to be Honest, speak from thy Conscience in their behalf; for as God himself will not be mock'd, neither is this the Time for thee to Mock thy Brethren.

It was told me, *Thomas*, That in one of thy late Preachings, thou did'st, indeed, move the Rulers of the Land to choose Magistrates, such as were *Men fearing God*; but that thou did'st omit, that other Qualification mention'd in the Words, from whence that same Expression is quoted; *to wit, hating Covetousness*. They Report of thee, That either thou wert forgetful of the Text, or that something much worse than Forgetfulness, was the Occasion of the Omission thereof; and those, who say these Things, Report thee to be a *Time-server*, and Partial to thy Friends. But I will Admonish thee to beware of giving just Occasion to Evil Men, to think thee worthy of Blame; and if thou art dispos'd to accept of thy Friends Counsel, I will advise thee, how thou shalt deliver thy self from all that Reproach, which Evil Tongues shall devise against thee, concerning this Thing; and my Advice to thee is, that according to
thy

thy Duty, Thou now *lift up thy Voice like a Trumpet*; that thou Cry aloud, and spare not; spare not thy self, and spare not thy wicked Friends; but fearing not their Wrath, (any more than thou didst the Wrath of the Queen, whom thou unjustly misus'd;) speak plainly to them, and tell them their Sin and their Duty; how far they are contributing to the Ruin of the Land of their Nativity, and how far it is their Duty, not only to Reform themselves, but likewise to Discourage and Chastise the Wickedness of the People.

Verily, Thomas, I am sorely grieved at thee, to think how thou can'st keep Silent; seest thou not the Elders of thy People, and the Princes, the Heads of Tribes, the Captains of Thousands, the Wise Men, and the Counsellors, following after Vanity? What mean the Bleating of these kind of Cattle? The Priests of *Baal* will upbraid thee, and upbraid thy Friends with Hypocrisie; seeing that they are stept up into Power, and are regardless of the Morals of the People; and not only so, but it seemeth unto us, that even these assist to debauch the People by their Example.

Cast thine Eye, *Thomas*, to the Great Ones of the Land, enquire of the Privy Counsellors and Senators, and tell thy People, whence it cometh to pass, that Play-Houses abound, and new Societies of wick-

ed Ones, whom they call Comedians and Actors, are erected ; more Plays acted, and Play-Houses built, than ever were in Use in the Lacivious Reign of the vilest among the Kings ; go thy ways, and examine the costly Edifices which are dedicated to that Idol *Apollo*, the *Baal* of this Day, which is worshipped more than the Living God ; and see, *Thomas*, If these are the Works of the Reformers of thy People.

These Things are done, and thou keep-est Silence ; whereas, thou listest up thy Voice on high against our late Queen, and against her Servants ; and cryest in the Gates of the City, against the Priests of her House, as against the Worshippers of *Baal* ; saying, Ye do Evil, and ye are Deceivers, leading aside the People of the Lord : But, Whether are these thy Friends leading the People ? Are they not leading them the broad Way to Destruction, even through those Gates of Death, the Houses and Sinks of Vileness, wherewith they entice simple Ones *to love Simplicity*, and *Fools to hate Knowledge* ? Verily, *Thomas*, thou art Faulty in this Thing, forasmuch as thou can'st not gainsay the Verity of what I lay to thy Charge, and can'st not answer in the behalf of those, who thou art lifting up in the Eyes of the People ; but must acknowledge that they do very Wickedly, even more

more Wickedly than all those that have gone before them.

Neither think thou so within thy Heart, that these Men are on *God's side*; for that they have been Healers of the Breaches of our Land, and *Restorers of Paths to dwell in*. Be it so, nevertheless they are gone back, neither have they rendred to the Lord according to all the mighty Things which he hath done for them; for, surely their Hearts are lifted up, and they have forgotten *the Tears of the Right Hand of the most High*. The Days in which they gave Thanks, and said, *This is the Day which the Lord hath made, we will be glad and Rejoice therein*, for they are *sacrificing to their Sword, and to their Bow*; they are *following the Devices and Desires of their own Hearts*. Nay, Thomas, it seemeth that these Men are rendring their Thanksgiving to the Devil, for those Deliverances which God hath wrought for them; and saying, to the People, be ye Wicked, because the Lord hath been very Good unto them.

If thou passest through the House of the Mighty, and seest the Habitation of the Princes, say, if thy Heart does not Reproach thee, *Are these, Thomas, the Men fearing God?* Where is the Name of the Lord call'd upon among them? Yea, rather are they not calling upon Satan every Hour? How are the Days spent in Wickdness, and the
Nights

Nights in Vanity, and the People led, by the Example of their Rulers, *to Eat and to Drink, and to rise up to Play?*

Thomas, Thomas, Remembrest thou the Days of our Queen? Verily, she was a Woman fearing God, and walking in his Truth, howbeit some about her were Sons of *Belial*, and that she was Deceived thereby in many of her Ways; yet, in the Innocence of her Heart she did those Things, for she serv'd the Lord Day and Night, and fought him with her whole Soul; and therefore was she hated of thee, and of thy People, even because she would not hearken to the Voice of those, who she knew to be Men not *fearing the Lord*, and not *hating Covetousness*. Yet, in HER Days, we found not Iniquity Establish'd by a Law, neither was the Wickedness of the People of the Land Encouraged by Her Example; she was not of the Number of our Rulers, who lead the People of the Lord into Vanity; neither can it be said of Her, that she *made Israel to Sin*. She was not seen at the Houses of Abomination, neither had the Players Encouragement from her, to Debauch the Inhabitants of the Land: She retired Herself into her Closet, and spent many Hours lamenting the Divisions of the Land, and the Strife of the Great Ones, which were too strong for her, and pray'd for the Peace of *Jerusalem*; even while thou,
and

and other Evil Persons were Reviling her openly, which desiring to give up her Land to the *Heathen*, and her Kingdom to the *Stranger*, which Thing her Soul abhor'd.

Verily, Thomas, Thou hast wrongfully accused her, and hast born false Witness against her, saying, *Thus and thus hath she done against the People of the Land*; whereas she hath not oppress'd the Poor, neither hath Violence been found in her Hands. She hath not given us up to the Enemy, neither were the Thoughts of her Heart Evil against her People; but that Woman *Jezabel* deceived her, the Daughters of *Zer-vial* were too hard for her, and she fell a Prey to the Wicked: Moreover, in this, she hath been wrongfully dealt withal; That Men rejoyce over her, as over a wicked One, and speak Evil of her, not knowing the Truth; in this they do very wickedly; and if thou hast joined Hands with them herein, I Counsel thee to Repent, and to call to Mind the manner of the People, whom thou now Exaltest above her, in the Land; to see whether they are working the Works of God among us, *Yea*, or *Nay*: For surely, *Thomas*, If the leading the People, by the Hand, into open Wickedness, be the Work of the Lord, then are we, who Obey the Voice of those, who say unto us, *we do none of those Things*, far misguided and deceived.

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Furthermore, *Thomas*, I advise thee to Consider what Progress the Power of Satan hath made among the People of the Land, to Debauch, and to stir up the People to Vanity, even in the few Days, which have pass'd since the Queen *was gathered unto her People*; and that thou mayest know from thence, what shall be in the latter Days of this Age, when the People shall take leave, from this beginning of Wickedness, to go on and Sin against the Lord with a high Hand.

If our Princes, who ride in Chariots, go daily in Solemn Procession to the Houses of Abomination, call'd Play-Houses; and that, by Reason of the encrease of those, who, by their Example, delight in Vanity, several new Ones are providing, and new Societies, by the Licence of the Rulers, are forming in the City of thy People; How long, think'st thou, it may be, before the Cities of the Land shall all be throng'd with Schools of Wickedness, and the Youth of our Land led away to Destruction, even by the Voice of Authority? How shall the *high Places* of Lewdness and Abomination, which in the Time of the Queen, whose Name thou hast loaden with Reproach, were pull'd down; and by reason of her hatred of all Wickedness, were forbidden to be built up and restored, and the Names of *Bartholomew* and *May Fairs* be given

given to them, as of Old ? And how shall travelling Wickedness prevail in the open Assemblies of the Land, even as Markets and Fairs, and Play-Houses be erected, to the Offence of those who fear the Lord, and and *who pray for the Peace of Jerusalem?*

Verily, it hath been told me, *Thomas*, and I rejoyce thereat, that certain wicked and abominable Persons, have already so far shewed themselves in their Interludes and Plays, as that they have displeased *the King*, and that he hath been pleased to cause some Restraint to be laid on them ; therefore blessed be the King, and blessed be the God of the King, who hath put it in his Heart to do so. But surely it will be thy Duty, and the Duty of all those who love the Land of their Nativity, to endeavour to let the King understand, that not only a Restraint, but a total Dissolution of these Corporations of *Sathan*, is required at his Hands ; and that unless it be done, Judgment and Wrath will be upon his People, and upon the Land.

I am given to understand, *Friend Thomas*, that if our King were rightly informed of these Things, he would cause it to be otherwise in the Land ; and would not suffer evil Examples in his own Household to deceive and to draw aside the People com-

mitted to his Charge; for *I wot*, that our Lord the King Meaneth well, and desireth with his Heart to do the Things which are praise-worthy: But it is not unknown unto us, that he is yet a Stranger in the Land which he is set to govern; and it may be, that he knoweth not fully, as yet, the Wickedness of the Imagination of the Hearts of his People; how willing and forward they are, to embrace the Works of Darknes, and to run blindly upon their own Destruction. If the King were plainly and uprightly dealt withal concerning this Matter, he would not suffer such Evils to prevail, for that his Heart is Right after the Laws of God, albeit the Country from whence he came, has not been governed after this manner.

It is then requir'd at thy Hands, *Thomas*, and at the Hands of those thy Friends, who thou callest the GUIDES of the People, that ye should deal truly with the King, and that ye should tell the King, or those who are about him; charging them that they deal faithfully with the King herein: That unless speedy Care be taken by them, to put a Stop to the Growth of Prophaness and all manner of Wickedness, which is gone out among the People of the Land, even since the Death of our good Queen, Wrath will be upon them, and upon this People
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from the Lord, and *we shall be destroy'd, both we and our King.*

And how cometh it to pass, *Thomas*, that thy Mouth hath been stopp'd thus long, and that thou hast not spoken in the Ears of the People of these Things : Hast thou not seen, yea, hast thou not known, that the Great Ones act unrighteously, and walk not in the Paths of Truth ? Hast thou not seen, that Prophaness abounds, and that they have broken out, even with Violence, in the Ways of Wickedness, as I told thee, more than all that have been before them ? Is not this to justifie what hath been laid to their Charge, in a late Book publish'd, as Men say, with evil Intent against the King, wherein it is said, *that not one of the Princes of the Land who stand before the King at this Time, have any Fear of God before their Eyes.* Verily, *Thomas*, this is a Lamentation, and the whole Land hath Cause to mourn therefore ; and yet where are the People, even among those whom thou callest the *People of the Lord*, who taketh any notice thereof ? But ye cover the Iniquities of those, who give their Hands to carry on the Work of the King ; as if their Sins were not to be Reproved, or which is yet worse, as if the King's Throne was not to be Established by Righteousness : Woe unto them who call Evil Good, and Good

Evil: The Offences of these from whom we look for Salvation to the Land, are more grievous to Righteous Men, than the wickedness of the Wicked; forasmuch as this gives Occasion to the Enemy to Blaspheme, and likewise because it causeth the Deliverance which we looked for, to fail.

Thinkest thou, *Thomas*, that the People of the Lord in this Land, did not expect, that the King was exalted on the Throne, to deliver us from Wickedness, and from the ungodly Government of these Men, who had not the Fear of God before their Eyes, as well as from the Enemies of the publick Peace, and from the Tyrannous Oppressions of the *Stranger*? Wherefore are we called upon to give Thanks unto the Lord for our Deliverance, if we are yet in the Bonds of Iniquity? *Nay, Thomas*, But the Reformation of the People of the Land is the Work of the King, for this hath God highly exalted him to the Throne, and for this our Expectations are towards him, which if he should not endeavour to accomplish, the Land will have Cause to mourn, as much as now it seemeth that we should rejoice. Neither is our Lord the King ignorant hereof, as I understand; but it may be, that he is yet Ignorant of the Behaviour of his Nobles and Servants, who, as far lieth in them, are pulling down the Work which
the

the King hath built, and causing the Joy which we have shewed on the Occasion of the Coming of the King, to be turned into Mourning, forasmuch as we have Reason to fear, a Curse, and not a Blessing, shall attend these Things : For we shall be ill saved from Oppression, if we are suffer'd, nay, Encourag'd and led by Example, to be wickeder than we were before, even by those our Rulers, who should be the terror of *Evil Doers*, and a Praise to *those that do well*.

How is it, *Thomas*, that thou art silent, I say, at all those Things, seeing thou canst not gain-say the Truth hereof? Is it that thou art not willing to bring these thy Friends into Contempt? Be not solicitous over-much on that account, for be assured, that if they thus forsake the Paths of Virtue, he that *poureth Contempt upon Princes*, will bring them to Shame, and they shall be Contemptible, even to their Favourers and present Admirers ; for that those who *honour God* only, are the Men *that he will Honour*.

Moreover, *Thomas*, I am moved against thee, for that thou hast Preached the Doctrine of Devils ; I say unto thee, thou hast verily preached the Doctrine of Devils, for thou hast said, that Men should return Evil for Evil ; whereas the Word teacheth thee

thee otherwise, and thou art Commanded to return Good for Evil; And shalt thou, who oughtest to be a Preacher of the Truth, take upon thee to stir up thy People *to render Evil*; Verily thou hast done wickedly in this Thing; neither hast thou done it without certain Aggravations in thy Expressions, giving to understand that thou seekest the Blood of those, who sought not thy Blood, neither the Blood of any other of the People; thy Words also are Prophane, and are borrowed from the Prophane Books call'd Plays, which thou hast been formerly told, *Thomas*, that thou usest too frequently to intermix in thy Preached Discourses.

Thy Words are these; *If you were to be their Victims, they ought to be yours*: This Word *Victim*, as I am inform'd, being interpreted, signifieth *a Sacrifice*; and thou art therefore instructing thy People to Sacrifice the Men whom they are bidden to hate, giving this for thy Reason thereof, *to wit*, that they would have done so by them: This, I inform thee, is the Doctrine of Devils, and not doing unto Men *as thou wouldest that they should do unto thee*. Verily thou art not in the Place of *Samuel*, that thou shouldest know who the Lord hath given up to be destroy'd, or that thou shouldest condemn the Men thou hatest, to be

be hewed in Pieces before the Lord ; surely, *Thomas*, in this thou hast done very Wickedly ; for were it so that these Men had devised Evil, thou oughtest not to stir up thy People to Sacrifice them, this will cause wicked Men to say, thou art a Man of Blood ; if they have done Evil, bear witness of the Evil, if not, why wouldest thou have them be the Victims of thy Wrath ? Wouldest thou, that thy People should sacrifice Innocent Men ? There are Laws in the Land sufficient to give the just Retribution to the Workers of Iniquity ; and what hast thou to do, to tell thy Rulers who should be punish'd, and who not ? If Men have done Evil, I say, oughtest thou not to bear Witness thereof before the Elders, and not move thy People to Violence ?

Besides, *Thomas*, thou sayest to thy People thus ; *If you were to be their Victims*, signifying that it was yet but in the Intention of the Thoughts of their Hearts, and that as yet they had made no Victims ; nevertheless thou art Zealous to have them *really Sacrificed*, who only had designed to do so by thee, but had not Executed that Design on any : It is a Verity, that Blood is required for Blood, but until now was it not preached among Men, that Blood is required for a Design to shed Blood :
Where-

Wherefore thou hast preached the Doctrine which the Lord abhors, and hast moved thy People to Vengeance, which he hath taken out of thy Hand, and said it belongeth to God.

What aileth thee, O Man, that thou ragest in Spirit after this ungodly manner? May it not suffice thee that Evil Men may be question'd in the due Course of the Laws of the Land, but thou must push thy People upon making them *Victims* to their ungodly Wrath? I counsel thee to leave these Things to the Assembly of the Nation, and to preach Righteousness and Truth unto the People, Instructing them in the Fear of the Lord, and to avoid the Evil Examples which are set before them, by the Elders and great Men of the Land, that they may not be led by Evil Examples to promote Debauchery in the Land: This, *Thomas*, is thy Work and Mine; and not to pursue the Wicked Designs of angry Men, much less to teach the People to do abominable Things, and to *render Evil for Evil, and to do to others as they would have done to us*, albeit they did it not neither.

It may be, thou wilt be wroth with me, for thus choosing thee out from the many of thy Tribe, and Reproving thee in this sort: I shall therefore render thee a Reason for this also: Know, therefore, *Thomas*, that

that whereas it seemed good unto thee to become the publick Reprover of others, and to get thee a Name for thy much speaking against the Men in Power, during the Life of *A N N E* the Queen; and moreover, that whereas some of the Wise Men reproved thee for the same, *saying*, Wherefore did'st thou do so? Thou did'st defend thy self against them, by saying, that it was thy Duty to bear thy Testimony against all *ungodliness and unrighteousness of Men*: And again, when it was said unto thee, that thy Words were not spoken in Season, thou answered'st, that thou wer'st Commanded *to Reprove and Exhort, in Season and out of Season*. Likewise when it was said unto thee, that it was not the proper Design of thy *Speaking-Bench*, to enter into the Disputations of Matters relating to Government, and to the Princes of thy People, thou did'st allege the Prophets, who were sent to Reprove King &c.

These things. I do not say to thee on my own Affirmation, *Thomas*, howbeit I have been informed thereof, and am perswaded in my Thoughts, that thou did'st give such Answers, or Answers to that Effect, or the like, unto Men who question'd with thee concerning these Things; which causes me to wonder greatly, why thou shouldest decline the Performance of these Things at

this Time, when thou thoughtest it to be thy Duty at the Time before mention'd, and which thou couldest not refrain from, as thou sayest, without being blame worthy. Plainly, *Thomas*, thou deservest Rebuke in this Matter, and dost openly shew unto the World, that thou art a Time-server, and a Respector of Persons; and I am moved in Spirit to use harsher Words unto thee, but I restrain myself in that, possibly thou may'st amend; and I therefore give thee an Occasion to testify thy Repentance, by a better and more upright Practice, which I wish thee to go speedily about.

It behoveth thee, *Thomas*, much rather to do thus, than to enquire after the Truth of what I have herein asserted, *to wit*, that the Great Ones, the Princes, and Heads of the People, are leading the Ignorant astray into Wickedness, more than did those who went before them.

Howbeit, least thou shouldest endeavour to palliate and extenuate, in behalf of those who are thy Darlings in other respects, I must lead thee by the Hand, *not by the Nose*, *Thomas*, *others have done thee that Office already*, that thou may'st be Convinced, yea, even Confounded, for those whom thou hast with so great Confidence taken on thee to recommend as good Men, and Men fearing God: I do *thee Justice*,
Thomas,

Thomas, and therefore observe in thy behalf, that thy Modesty would not permit thee to say, *They were Men hating Coverousness.*

It hath been usual with thee, tho' it appeareth to me, that it was not beſeeming thy Person; I say, it hath been usual with thee, to Salute the Servants of thy Queen; such as Lord —, and Lord —, Lord —, and Lord —, with Rude and Prophane Titles, and Filthy Words; such as *R — B —, De — ees, Who — ers,* and many such unſeemly Speeches, which I may not Repeat; for these I would meekly Reprove thee, *Thomas*; howbeit, I should not have ſpoken thereof on this Occaſion, But that thou may'ſt enquire into the Lives and Conversations of thy Friends, who are call'd Lord —, Lord —, Lord —, Lord —, Lord —, and many more; and that thou should'ſt write the History of their Lives, and alſo of their Conversations, That the People of the Land may be aſſured, they are more Holy, and more Righteous Persons; more fearing God, and hating Covetouſneſs; more free from thoſe Things, whereof the other were accused, than thoſe who went immediately before them; and if thou can'ſt not make the Truth thereof appear, then, *Thomas*, thou muſt give them the like Appellations,

or wipe them off from the Characters of those who went before them.

Moreover, *Thomas*, I must Commune with thee, yet a while, about the growth of Publick Wickedness, of which I have spoken, which, perhaps, thou wilt find out some Quibble to avoid; for thou art a cunning Shaver, and knowest right well how to wash those *Æthiopians*, which thou would'st should appear Whiter than others; and thou wilt be ready to say, That my Accusation reacheth to no other Offences, then that of seeing Plays, and such like Abominations, which albeit, thou dost not approve; yet thou may'st think, deserve not to be esteemed a Debauching the People, and leading them to Destruction, seeing that those Things were publicly practis'd by the Great Ones, not in the Days of *Anne* the Queen only, but in all Times; even in the Days of the Years of *William* and of *Mary*, the King and Queen, who were worthily esteem'd among the best of those, who have sat on the Throne of these Lands.

But know, O Man! That this is nothing so, and there are who may prove to thee, That *Mary* the Queen, of whom thou may'st speak, during her whole Time of sitting on the Throne, was seldom seen to go into those Houses of Filthiness and Abomination, No, not within their Doors; and

and that being desired by some of the Instruments of Satan, for such are always busie about Great Ones, to obtain Countenance to their Devices, she answered, as I let thee know I have been inform'd, *That she would not give such an Example unto the People of the Land*; neither, *Thomas*, can'st thou say, that the King, whose Name was *William*, was seen during his abode here, above once, (and then apparently to his Dislike) at any of those accursed Houses.

But, having said enough of these Things, and to Silence thee in the pretence of my having nothing of Moment but this, of the *Play-Houses*, to make my Complaints against; *Come thou hither, and I will shew thee greater Abominations than these.*

The Great Ones not Content with Play-Houses, and New Societies of these Children of Hell, called *Comedians*, are now setting up, and are preparing to set up *Weekly Masquerades*, *Circular Balls*, *Nights* for Gaming and Musick *Meetings* in divers Parts of this great City, and thou may'st meet with the Advertisements of these Things in the Publick Papers, called News, as if there were no Offence given thereby, either unto God, or unto Good People.

And, What thinkest thou of these Things, *Thomas Bradbury*? Are these *the Ways* by which the People of this Land are to be Reformed? And by which the Honour
and

and Interest of Holy Religion is to be maintained? Are these the Steps of thy New Deliverers? If thou speak not *Now*; If *now*, thou lift not up thy Voice like a Trumpet, the Blood, or Loss of the Souls of thy People shall lie at thy Door, and at the Door of such of the Teachers of the People, as are in thy Station; for I speak, thro' thee, to them all, and they all shall be Guilty, for having been Watchmen in *Jerusalem*, and not having done the Duty of Watchmen: And after God shall have stop'd thy Mouth, who refuseth to speak when his Honour, and his Interest, and Kingdom, is thus Impiously invaded, he shall deliver his Churches, and his People from the Floods that are over-whelming them, and thine Eyes *shall not see it*.

But, if thou do'st thy Duty, if thou givest warning to the Princes of thy People; if thou speakest boldly, and callest upon Men every where to Repent; if thou cryest aloud, and sparest not, sparest not the Great, the Powerful, the Fierce, the Furious; if thou sparest not; thy self, neither fearest the Face of Man, the Blessing of a Nation, ready to Perish, shall come upon thee, the Portion of a Righteous Man shall be thy Reward. God shall own thee and thy Work, and that in the Face of his and thy Enemies. Thou shalt be a Wall of Fire and

and Brass against them. Thou shalt fight
and shalt prevail ; for He shall be with
thee, whose Name is Omnipotent.

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